

THE
Conjugal Lovers.

Most Humbly Dedicated to Their
Royal Highnesses the PRINCE
and PRINCESS of Wales.

*Falices ter et amplius,
Quos irrupta tenet copula; nec ullis
Dirulsus querimoniis
Suprema citius solvit amor die.*

HORACE.

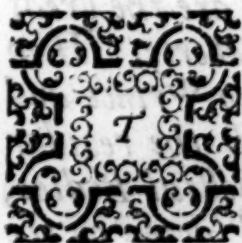


L O N D O N,

Printed for RICHARD FORD, at the Angel
in the Poultry, near Stocks-market. 1724
[Price Six Pence]



May it please Your Royal Highnesses.



THE Ingenious Sir Richard Steele having dedicated his late dramatick Performance of his Conscious Lovers, to His Sacred Majesty; I humbly presume to lay at Your Royal Highnesses Feet, this small Essay of Conjugal Love, of which Your Royal Highnesses are so bright and illustrious a Pattern and Example; and whose Conjugal Piety cannot but excite the Nobility and Gentry, to imitate Your Glorious Character, and pursue those noble Ideas and Principles, which are so eminently conspicuous in Your Royal Highnesses.

I may say, Your hopeful and illustrious Issue, which are so great a Comfort and Happiness to You both, are a publick Demonstration of the Favour of Almighty God to both Your Royal Highnesses; and are so to these Kingdoms.

Hence we promise our selves a Continuation of all those Blessings, Sacred and Civil, which we now enjoy under His Sacred Majesty; and are inspired with mighty Hopes, that we and our Posterity may enjoy, under the Sovereign Dominion of the Illustrious House of Hanover, the same Privileges for ever.

*It is a true Observation, and we find it so
by our present Experience:*

*Nunquam libertas clarior extat,
Quam sub Rege Pio.*

*That wise and pious Princes are the great
Guardians of the Subjects Liberty. How
happy is a just Administration to Prince and
People? I may compare it with the regular
Station, and Movement of the Celestial Bodies,
whose benign Influences do shed down on the
lower World innumerable Benefits.*

*I have made bold to put these Essays under
Your Royal Highnesses Patronage and Pro-
tection, lest, like those adventurous Blossoms,
whose too hasty Obedience to the early Spring,
do often suffer from the Injury of severe Wea-
ther, they should fall under malignant Aspects,
unless sheltered under the benign Influence of
Your Royal Highnesses Candor and Protection.
Praying for Your Royal Highnesses Health and
Safety,*

Your Royal Highnesses

Most Obedient,

and Most Humble Servant,

D. P.



and ignorant of the Knowledge of our selves;
Knowledge being absolutely necessary to hap-
piness, as a learned Person (a) of our own
T H E
usually complains, that Man by reason of his
own Nearness to himself, is usually most un-
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CONJUGAL LOVERS.

limes to be well acquainted with, and to be
investigated by us, with the greatest Ability
And Application. And methinks Love arrived

T H E rational and intellectual
Nature of Mankind, as it is the
wonderful Emanation of Divine
Bounty and Goodness, so it
centres in the Glory of the first
Cause, together with its own
Happiness; and those glorious Ideas in the Soul
dictate and prescribe such Measures as are con-
sonant thereto.

Our Duty and our Happiness are coincident,
and link'd together; 'tis our great Wisdom to
prefer all Objects, proportionable to their
Power and Duration, to compleat our Happi-
ness. To know our selves is our first Study,
and deserves our intense and thoughtful Ani-
madversion; though we are too prone to look
abroad into the World, and affect Novelty,
but

but sadly omit our great Work at home. We raise Schemes, and form Ideas of Things foreign to us, and neglect to converse with our selves; are taken up with a Thousand Fantasms and Imaginations, but fatally indolent and ignorant of the Knowledge of our selves; Knowledge being absolutely necessary to Happiness, as a learned Prelate (a) of our own justly complains, That Man by reason of his own Nearness to himself, is usually most unknown and neglected by himself; whereas Man is one of the most perfect Models of created Excellency, and one of the fittest Volumes to be well acquainted with, and to be investigated by us, with the greatest Assiduity and Application. And methinks *Seneca* arrived to a great Pitch, when he told us, That a good Man has a great Reverence for himself (b). And, indeed, when we consider the noble and sublime Powers and Faculties of our Souls, the adventitious Helps afforded to us, our Desires after Happiness, our natural Light, and our Reason, our Parts natural and acquired, our Learning and Observation, our Conscience, and the reflective Powers of our Souls, and intellectual Capacities; all these duly thought on, and maturely considered, should fix and determine our Lives and Manners.

I shall illustrate this Subject under these few Heads:

(a) Bishop Reynolds.

(b) *Vir bonus reveretur seipsum.*

1. I shall consider the Happiness of Conjugal Love.
2. The great Benefit of good Examples, to our Children and Posterity.
3. The happy Content it gives in the Religious and Civil Life.
4. Shew that Conjugal Piety does promote the Happiness and Security of a Nation.
5. The Epilogue, or Conclusion.

1. I shall consider the Happiness of Conjugal Love.

It is a Maxim in Nature, to affect Happiness and Society, and to aim at Improvement and Benefit (a) ; and nothing can more advance the human Nature to its primitive Dignity and Happiness, than Obedience to the supream Law-giver. Nothing can gratify the Senses of a thinking Man, but what is licensed by the Bounty of Heaven. It was at first declared by the God of Nature, that *it is not good for Man to be alone*, and hath since been practised by Mankind, as the *sine quâ non*, or a Condition without which the Species could not be preserved, God having invested the human Nature with Powers to produce its Like and Kind ; and having given those respective Productions, the Faculties of Life and Vegetation. God was not pleased to continue and multiply Mankind, as he did the Angels, at o ce ; and even in the

(a) *Natura semper in meliorum tendit.*

perfecting their first Species, he was not pleased to create but form the Woman *ex materiâ præexistente*, out of the Rib of *Adam*; and she was presented to him as *aliquid ipsius*, something of him; if not *alter idem*, another same, which the Schoolmen declare for; that being formed of a Rib, she had the same Flesh and Blood with *Adam*, which makes her another same or self (*a*).

There being an Identity of Matter for constituting Organical Bodies, there follows an innate and natural Affection, and Sympathy reciprocal; that the Woman being formed after the Similitude of Man, he might the more affect and like her; for human Nature is taken with Similitude and Likeness, and we are pleased with the Reflex of our selves; and, like *Narcissus*, even dote on Identical Dilations. And thus it pleased God to tie these two Pieces of Nature together, by the sacred Bonds and Ordinance of Marriage; whereby God did not only supply *Adam* with a Meet-help for Propagation, and peopling the World, but superadded the Comfort and Enjoyment of Society. The Man was made Lord over the Creatures, Heir of the World, and seated in Paradise; yet still he was not happy till God gave him a Wife (*b*); whereas if God had given him a Friend only, the Society had been deficient, neither could the Species have been preserved without it. Mar-

(*a*) *Tanquam alter ipse specie & forma conveniens*, River. in loc.

(*b*) *Nec jucundum indiv. duo, nec utile speciei.*

Marriage being our Subject, we will consider it first in its Institution, and then in its Effects.

And First, *a priori*, its Institution is Divine: After God had said, *It is not good for Man to be alone*, it follows, *Let us make a Help-meet for him*; and in giving him a Wife, he gave him the best qualified Companion for Children and Issue; as also an homogeneal and agreeable Society and Conversation, both which were absolutely necessary for the Increase and Comfort of Mankind (a).

Thus the Ordination of God, and the Current of Nature, have made them individually one: God presented her to Man as a second self; Nature and Religion, Law and Policy, strictly oblige them to this sacred Oeconomy; this Love is the Harmony, the Completion, the Genius and Soul of Nature; this true Friendship is the Zodiack wherein the Sun of Truth, Constancy, and hearty Affections, interchangeably compleat the whole Circle of Motion and Influence; to which Quarles alludes, in his following Description:

*They were so one, that none could justly say,
Which of them rul'd, or whether did obey:
He rul'd because she would obey, yet she
In so obeying, rul'd as well as he.*

(a) *Matrimonium humano generi immortalitatem tribuit.*

And the Royal Preacher has recommended this proverbial Advice and Counsel to us, *Let thy Fountain be blessed, and rejoice with the Wife of thy Youth; let her be as the loving Hind, and pleasant Roe, let her Breasts satisfy thee at all Times, and be thou ravish'd always with her Love:* Which signifies a very pleasant Affection, and a Love and Respect unmeasurable.

Our Blessed Saviour, when he lived on Earth, was pleased to honour Marriage with his personal Presence, and to put the greater Accent and Honour on so sacred a Solemnity, was further pleased to work his first Miracle thereat; which tacitly implies, That Marriage brings Honour and Perfection to the human Nature: This was shadowed out by the Melioration of Water, which was turned into Wine; and was a clear Signification and Approbation of those lawful Delights and Entertainments which were suitable to the Occasion.

Secondly, We come, *a posteriori*, to consider the Effects of Marriage; and we are not about needless Things; but our Design is to set forth and illustrate the noble and useful Effects of Marriage. It is the good Consequence and End of Things, that gives the greater Lustre and Loveliness to the Means (a); Man being a sociable Creature, by Reason of his Speech, the communicative Organ of Society, cannot but delight in the Company of his own Species; and the Similitude and Likeness of

(a) *Finis datamabilitatem mediis.*

their Natures hath fixed a constant Alliance and Love amongst themselves.

This was the Original of civil Government, for the mutual Defence and Preservation of Mankind; the happy Effects and Consequences of it were seen in the several Families and Associations of the first Age; these were the happy Effects of Marriage, here the admirable Wisdom of divine Providence shined out; and here may we allude to, and apply, tho' in a lower Sense, that heavenly Proclamation, *Glory to God on high, on Earth Peace, and Good-will to Men?* For no sooner was Man created for God's Glory, but a Meet-help was assign'd him. And the next Thing in Nature after Generation, follows Preservation, Subordination and Government; as a Pattern to succeeding Ages, for the Government of God's Church and People in the World. Self-Love is an inseparable Property of a reasonable Being; we must needs delight in the Preservation of our own Essence, for the Unity we find in our selves. And when in Nature or Habit, we find the Similitude and Character of our selves, the Beams and Powers of our Wills and Affections, do extend and dilate themselves on such Objects; this prompts Nature to all mutual Exercises of Love, and Courtesy.

Moreover, this natural Love and Affection extends it self to other Creatures as well as Man; *Eliau* reports of the Affection of Elephants to their Young; that the Pelican feeds her Young with her Blood, which a *Portugal* Prince

made emblematical, to express his Love to his Subjects. Nay 'tis observable in vegetable Nature; there is a great Sympathy in the Vine and Elm, and that the Olive and the Myrtle embrace each other (a). But in Mankind, how much greater and stronger is this Affection, and who can undertake to describe the Extent of Conjugal Love! Man admires her as his Meet-help, she was built in Paradise, Nature hath given her purer Elements in her Composition, and sweetned her Countenance beyond the Sternness of a Male Aspect; and hath intrusted her with the Conception, Production, and Education of Posterity; and God gave the Honour of our Redemption to the Seed of the Woman. Man is more complaisant and obsequious to that Sex than his own; for a virtuous and wise Woman is like the Ambassador of a Prince, held as a Person sacred (b). Man admires her for that secret Sweetness, that indulges and gratifies all his Senses at once, in his Conversation with her; is sensible of the Fruition and Enjoyment of so excellent a Creature, without himself, and of the Honour he receives by Help of Propagation, and Parity of natural Union; she is the high Chamberlain of his Soul, Privado of his Senses, and with the Charms of her Figure, Beauty, and Relation, can persuade him into more than all the intermitted Rhetorick of a masculine Friend.

(a) *Vivunt in venerem frondes; felix arbor amat.*

(b) *In sede una locatur majestas & amor.*

*Ob talem uxorem, quæ præstantissima forma
Nil mortale refert.*

This Quintessence and Triumph of Nature (a) is a still Rethorick, and persuades without Speech; which made *Diogenes* call beautiful Women *Queens*, because all are willing to obey their Commands. But it will be too tedious to relate the Examples of Conjugal Love: We pass over the Love of *Abram* and *Isaac* to their Wives; we pass over the Affections of *Theodosius*, and *Placilla* his Queen; of *Seneca*, and *Paulina*; of *Augustus Caesar*, who died in the Kisses of his Wife *Livia*. Be mindful, says he, of our Indecorments, and so farewell (b).

For though the Mind is not occasioned by the Body, yet it generally follows the Temperament of it; and where the external Qualities are so beautiful, we may guess at the Judgment, concluding that the lovely Dispositions of the Soul quickneth and animates the outward Graces; like *Solomon's Apples of Gold, set in Pictures of Silver*. And there being so strong a Love between the Body and the Soul, we may thence presume of a Similitude in those lovely Impressions of Nature which adorn the Body.

(a) *Naturæ gaudentis opus.*

(b) *Conjugii nostri memor vive, et vale. Suet.*

(a) *Gratior est pulchro veniens à corpore virtus. Virg.*

What a noble Constitution does Marriage settle among Mankind ; and how doth the Conversation of a good Wife sweeten Life, and banish Vexation ? to whom we tell our Discontents, and have them lessened ; and reveal our Joys, and have them multiplied, Hence he that hath a good Wife, hath two selves, and possesses all his Faculties double : Like the amorous old Man in *Ausonius* ;

Uxor, vivamus, quod vivimus, et teneamus.

Nomina quæ primo sumpsimus in thalamo.

Nec ferat ulla dies, ut commutemur in ævo ;

Quin tibi sum juvenis, tuque puella mihi.

Dear Wife, let's live in Love, and die together,

As heretofore we have in all good Will :

Let no Day change or alter our Affection,

But let's be young to one another still.

And thus reciprocal Love and Affections continue to the last, and having but one Heart in two Bodies (a), mutual Love and Indearment is preserved : As the Poet personates a loving Husband,

Et me ab amore tuo deducet nulla senectus,

Sive ego Tythonus, sive ego Nestor ero.

Let no Age part my Love from thee, sweet Wife,
Though I live *Nestor's*, or *Tythonus'* Life.

(a) Corporibus geminis spiritus unus erat. Ovid. (a)

And so, *e diverso*, the Woman also hath a great Consideration and Sense of these Conjugal Obligations; she admires her Husband as her Head and Protector, and under God a *melior natura*; an auspicious Genius, and tutelar Angel, concern'd for her Happiness, and consulting all the honourable Methods and Ways for her Preservation and Comfort; and the Love, Diligence, and Industry, of a good Husband, for the Preservation and Happiness of her and hers, recommends him the more to her Love, and most indeared Affections. She cannot but adore the Divine Goodness, that when her Parents are dead, and her Friends fail her, she has a second self; who is unhappy if she be miserable; and under God her Happiness in this World depends immediately on the Diligence and Providence of her Husband. Man and Wife should resemble the Cherubims in the Temple, which look'd on each other; so they should admire and love each other, and joyntly prosecute their common Good and Advantage. The wise Man, in his Description of a loving and careful Wife, says, *She will do him Good, and not Evil, all her Days*; and so pronounces his Blessing on her, *Her Children rise up and call her blessed, her Husband also, and he praiseth her*. We have read of *Sarah's* and *Rebecca's* Fidelity to their Husbands, and in the *Roman* Government, the Bride used to salute her Husband thus, *Ubi tu Caius, ego semper Caia*. And what Lamps of Female Glory were the *Cornelia's*,

nelia's, Pambia's, Porcia's, and others? How great a Veneration had that *Persian* Lady for her Husband, who when at King *Cyrus's* Wedding, being asked how she liked the Bridegroom, answered, *I know not, for I saw none there but my own Husband.*

And as in this Conjugal Affection there is such an Egress and Expansion of the Heart and Spirits to the Object loved; and a Love and Respect of that Extent, that a *Solomon* can't describe it, nor an *Ovid* teach it, nor *Apelles* paint it; so an high Care and Solicitation for the Well-being and Preservation of each other: As the Poet well describes the Jealousy of *Penelope* for the Safety of *Ulysses*;

In te fugebam violentos Trojas ituros,
Nomine in Hectoreo, pallida semper eram.

How oft, my dear *Ulysses*, did I see
In my sad Thoughts proud *Trojans* rush on thee?
And when great *Hector's* Name but touch'd my
[Ears;
My Cheeks drew Paleness from their paler
[Fears.

Love is a magnetick and charming Quality, a powerful and occult Motive; and though he rule his Wife as Head, yet she again commands his Heart: No Happiness like *placens uxor*, a sweet Wife: But we must shake off this pleasant Argument. In short, how have Philosophers,

sophers, Historians, and Poets celebrated this Alliance, and Conjugal Felicity.

2. I come now to the second Head, The great Benefit of good Examples to our Children and Posterity.

It was said of old, That *Jupiter's* Acts were more regarded than the Documents of *Plato* (a); that Examples prevail more than Precepts; and it was said of *Cato*, that he was the lively Image and Pourtraicture of Virtue. Now where the parental Authority is well administered, there is the greatest Prospect of good Success; remembering that Action is the End of our Beings, and Usefulness the End of our Actions. It was a just Honour ascribed to *Socrates*, the wisest of the *Grecians*, that he reduced Philosophy from Contemplation to Practice; which is the great Benefit and Improvement to Mankind.

This is visible in the Elementary World; and in the vegetable and animal Nature; but especially, in the most noble Pieces of communicated Life, Mankind; whose bodily Parts and Organs, are most wonderfully connected and disposed for Motion and Action, under the wise and rational Regimen of the Soul, residing in the Body, as *Legate a Latere*, during their present Conjunction.

(a) *Magis intuentur quod fecit Jupiter, quam quid docuit Plato.
Qua super nos nihil ad nos, Socrates.*

We are all Actors on the great Theatre of this World (a); it highly concerns us to deserve the *Plaudite*, before we make our *Exit*.

Now when we behold those fine and elaborate Pieces of our selves, our Children; how should we admire the Divine Goodness; that we can contribute to preserve, by a continued Succession, God's Church and People, in the World? It greatly concerns us to learn them those Precepts and Instructions, for their Good and Advantage, that we received from our Ancestors. Good Children are a Blessing to their Parents, and good Parents a great Blessing to their Children. We should observe and copy after *Solomon's* just Man, who *walketh in his Integrity, and his Children are blessed after him* (b). How does he consult all Ways and Methods for his Children's Good? By *Integrity*, let us understand that Faithfulness a Father owes to his Children, by setting them a good Example, and by giving them a sober and religious Education, which is as necessary for Children as Nourishment. The good Father takes *Solomon's* Advice, *trains up his Child in the Way he should go*; and herein acts like that wise *Spartan* Prince, (c) who when ask'd by a certain Person, What he should teach his Children? Made Answer, *Those*

(a) *Totus mundus agit histrionem.*

(b) *Proverbs* 20. 7.

(c) *Agefilaus.*

Things they should make use of when they became Men. Youth is like soft Wax (a), it takes any Impression; therefore it ought to be seasoned with Religion and Learning. As the Spring is the fittest Time for Grain and Planting, so Youth is the most convenient Season to scatter the Seeds of Knowledge on the Ground of the Mind.

And this Integrity takes in the good Examples of the Parent. It was the great Honour of *Abraham* and *Joskua*, that they commanded their Children and Household to keep the Way of the Lord. *Lycurgus* commanded all his Citizens to dine publickly, where their Children heard no idle Speeches, but grave Discourses for their Country's Good.

A good Parent is an utter Enemy to evil Customs, which are brought as an Argument to support ill Actions; for Custom, as the Lord *Verulam* calls it, is the great *Mart of Error*, and *Idol of the World*, wherein Men unthriftilly take upon trust, and at last break, by too much relying on the Bankrupt-Security of a Fashion. This *Ignis fatuus* and *Blaze* Men play about, as Flies about a Candle, till they burn their Wings. He will therefore set a good Example, and banish bad Manners. *Virgil* brings in *Aeneas* advising his Son *Ascanius*,

(a) *Tanquam abrasa tabula.*

Disce, puer, virtutem ex me verosque la-
[bores.

Virtue and Patience learn of me, my Son.

'And if Heathens profess'd this Sort of Piety, how should Christian Parents bring up their Children to fear God, and honour their Parents, to reverence their Superiors, to be courteous to their Equals, and acquit themselves like Men, with Wisdom and Prudence ?

And thus wise and good Associates are our second Genius to Goodness, it conciliates Love, and Veneration, and as a powerful Charm, the affected Soul admires it, as the Lady and Queen of an intellectual Beauty (a).

Arts and Sciences polish and improve Nature, and confer a great help to cure the Diseases of our Minds. It was said of *Demosthenes*, that Nature brought forth one *Demosthenes*, and Learning another (b) ; his Intellectuals were so much improved by his hard Studies. A Man may arrive from Rusticity to Urbanity, from a Clown to a Decorum, from Ignorance to Knowledge, and so on to Complaisance and Politeness, by Care and Study ; 'tis Learning that enriches the Mind of Man with pretious Furniture.

(a) *Philip de Comines.*

(b) *Quantum mutatus ab illo, Demosthenes ?*

Thus wise and brave Men stand on Record in History, to their Honour and Renown; we commend the Devotion of a *Numa*, the Justice of an *Aristides*, the good Laws of a *Solon*, the Courage of a *Scipio*, the Moderation of a *Fabius*, and the publick Spirit of a *Cicero*; and as that which promotes the civil End of our Life, that we may live in Honour and Dignity (a). The good Parent instructs his Children in true Wisdom, the true Ideas of Morality, the Simples of Science, the Flowers of Rhetorick, Reason and Philosophy: And to build them up into the Gallantry and Perfection of Men, he often inculcates to them, that Learning was the Glory of *Scipio Africanus*, *Charles* the great, *Titus Vespasian*, *Charles* the fifth, and of our King *James* the first; and how much Historians, Poets and Philosophers, have celebrated the Glories of the Learned. And by all this stirs up the Genius of their own Children to an Emulation of their Virtues. We read of great Personages that taught their Children themselves; *Augustus Cesar* read *Cicero* and *Virgil* to his Children; and we read of a *Grecian* Emperor, that taught his own Daughters; *Sir Thomas Moor*, when Lord Chancellor, taught his three Daughters; and *Buchanan* gives us an Account of *Sir Anthony Cook's* Children being instructed by their Father.

(a) *Ut in honore cum dignitate vivamus,*

Now 'tis the great Happiness of Children to have such Parents. Having touch'd at the just Man's Integrity, the wise Man adds this, *His Children are blessed after him.* It is indeed a mighty Happiness to have wise and good Parents; and when they sit at the Feet of such *Gamaliels*, they enjoy that Happiness, that the Queen of *Sheba* pronounced on *Solomon's* Servants, *Happy are these thy Servants, that stand before thee, and hear thy Wisdom.* And thus are Children and Servants tied and obliged to all Duty and Obedience to their Parents and Masters.

3. The third Head I propos'd is the happy Content it gives in the civil and religious Life.

He that can say, *Ego meis majoribus virtute praeluxi*; I have out done my Ancestors in Virtue, is a happy and victorious Hero. A Man that enjoys himself, and makes others happy; how happily do his Days pass on? His Virtue is his Guardian Angel and Security. A true Decorum runs through all his Actions, and his Virtue gives him safe Conduct through all the various Casualties of Mortality: His domestick Affairs are settled on a true Basis, his personal Enjoyments are great and bright: How placid and serene is his Mind? And Abundance of Pleasure and Happiness in the civil and religious Life is enjoyed by him.

To

To live indeed is common, to be wise and good particular: many wish for Honour and Wealth, for Friends and Fame, and Pleasure; but the wisest of Men, King *Solomon*, took the right Way to obtain them all, by praying for Wisdom and Virtue, which included true Piety to God, a wise Administration in his own Family, and a glorious Government over his Subjects; over whom he was so great and glorious a Monarch. Men are acting on the great Theatre of this World; and 'tis our Honour and Happiness to perform well; and to distinguish our selves in the most wise and laudable Manner: We have wise and good Examples before us, to lead and influence our Actions; wise and good Companions are a second Genius to Goodness. The Royal Preacher tells us, that the *Righteous is more excellent than his Neighbour*; and I am sure, that he that shines in so bright an Orb, does endeavour to make his Friends happy with himself, doing Justice to all Men, quiet and happy in himself, performing all social Virtues, and good Offices to all Men; beloved by Mankind, and a very useful and loyal Subject to his Prince; he both fears God, and honours the King, and at last makes a glorious Exit.

4. I now proceed to show that Conjugal Piety does much promote the Happiness and Security of a Nation.

Ha-

Having discoursed of the Paternal Oeconomy, and its happy Effects under the second Head; I come now *a minori ad majus*, to enlarge the Circumference, as wide and large as the Government of a Kingdom or Nation. And what a glorious Figure does a Prince make, shining on his Throne like the Sun in the *Zodiack*, sending down his paternal Blessings for the Happiness and Good of his Subjects; while they bow before him with humble Obedience and Affection? This most happy state of Things is greatly promoted and obtained by the happy and good Effects of Family Government; and *Plato* tells us, *that the flourishing of Kingdoms and States is very much owing to the Education of Youth well ordered and taught*: And indeed he is in the right, for the Education and Government of Youth is like the preparing and polishing of Stones and Utensils, for some magnificent Building. And here we could wish every Family a little Seminary of Virtue and Learning, for the Service of Church and State, and destin'd as Universities for the Accomplishment of Persons for sacred and civil Offices. And we find *Plutarch* of the same Mind, who tells us, *The Education and Learning reform the Life and Manners, and afford the best Prospect to make up an happy Government*. These are serviceable and adventitious Helps to preserve the Unity and Beauty of such Administrations, and infallibly annex Happiness and Prosperity to such a People.

When

When the People are taught Religion, Arts and Sciences, Trades and Commerce, it must needs conduce to the Honour, Profit, and Greatness of a Nation. Rome saw her best Days under *Numa*, *Augustus*, *Titus*, *Constantine*, *Theodosius*, and a few others; and *Bodin* gives us the Reasons of it, *From hence*, says he, *they became obedient, and loyal to their Prince, obeyed the Magistrates, were dutiful to Parents, charitable and just to all* (a). And by such Administrations they exceeded other Nations, as *Martial* sets them out,

*Terrarum Dea, gentiumque Roma,
Cui par est nihil, & nihil secundum.*

Rome of all Nations is the Lady Queen;
To which the like, or second is not seen.

The Piety of an *Agésilas* brought him both Honour and Success. The Devotion of a *Numa*, and a *Fabius* made them formidable and glorious, and we read of a Law of one of the *Danish* Kings, That at the Assizes, the Bishop did accompany the Judge, that the one might countenance God's Law, and

(a) *Ab ea enim subditorum fides in principes, obedientia erga magistratus, pietas in parentes, charitas in singulos, & justitia in omnes pendet. Bodin. lib. 7.*

the other Man's : In Imitation of *Jehosaphat*, who sent his Levites with his Princes to teach in the Cities of *Judah*.

These Things often prevent the sad Effects of Sedition and Faction, of War and Hostility, of Rapine and Bloodshed, and all those *evectores horrifici*, evil Things which succeed. It prevents Temples and Antiquities from Spoil and Plunder, and preserves Religion from Heresy and Schism : And so the State is preserved from foreign Invasions and civil Dissentions.

Anciently Family Government was a little Model and Pattern of National Discipline, and *Nimrod* was the first who erected a Monarchy. The Genius of his aspiring Nature instructed him in this Principle of Polity, which very Word is derived from the Greek *πολις*, to *sell*, whence *πόλις*, a *City*, which metonymically taken signifies *Trade* and *Commerce* in a Society of Men, which did insue, and was in the greatest Measure augmented by National Government : And *Toftatus* speaks of him as being strong in Body, and discreet in Mind (a). By the Engine of his Wit, and Art of obliging, he did ingage a great Multitude to his Party ; whereupon says *Musculus*,

(a) *Viribus robustis, & consilio discretus.* Toftatus in loc.

he obtained a Kingdom (a); by his Management, and by his Humanity and Generosity he fix'd his Government.

Thus thousands of Families are politically united, and whole Nations under an Uniformity of Government, under their Emperors and Kings for a common Strength and Preservation. All Estates subscribe to Unity, as the Mother and Foundation of Concord and Peace (b). And our King *James* the first made *Beati Pacifici* his royal Motto, *Blessed are the Peace-makers.*

But since it has been the general Polity of succeeding Ages, by Marriage and Affinity to perpetuate Sovereignty in their Families. Witness the Royal Families of the World ever since. And thus Marriage has not only intail'd Sovereignty on their Posterity, but also settled the common Peace, Trade, and Commerce of one Nation and State with another and hath promoted Alliances, and Treaties of common Defence against their Enemies (c). Thus several Countries have en-

(a) *Unde dominandi occasionem nactus, regnum obtulit.* *Mafculus* in loc.

(b) *Vis unita fortior.* Lord Bacon.

(c) *Firmissimum imperii munimentum numerus liberorum.* Tacitus.

joyed the Commodities and Manufactures of each other for a mutual Good and Advantage.

Solomon married *Pharaoh's* Daughter, and settled a Trade and Commerce with *Egypt*. And what reconciled the *Chaldeans* to *Cyrus*, but Marriage! What reconciled the *Sabines* to the *Romans*, but this sacred Bond, which *Seneca* stiles an *healing Providence* (a). Which Way did *Alexander* reconcile and ally *Asia* to *Europe*, but by Marriage? And our wise King *Henry* the Seventh, in marrying the Lady *Elizabeth*, Heiress of the House of *York*, ingrafted the White Rose with the Red, and so put a Period to those Civil Wars, which had caused so much Bloodshed: And further, by marrying of his two Daughters, intituled his Heirs to the *French* Alliance, and Crown of *Scotland* (b). That Prophetick Prince, by a wonderful Providence married his eldest Daughter to King *James* the Fourth of *Scotland*; and laid the Foundation of our *Present Happiness*. And after a Course of Years, King *James* the Sixth of *Scotland* became the first Monarch of *Great Britain* and *Ireland*. And now behold another wonderful Providence in King

(a) *Salubrem Providentiam.*

(b) *Ludit in humanis divina potentia rebus.*

James his marrying his Daughter the Princess *Elizabeth* with the Prince Elector *Palatine* of the *Rhine*; afterward King of *Bohemia*.

Thus happily King *George*, descending from the Royal Family of the *Stewarts*, by the kind Course of God's Providence is become our King, and does possess the Imperial Crowns of *Great Britain* and *Ireland*, and all the Dominions thereto belonging, which will descend to his Royal Highness and his Illustrious Issue.

How great, O God, to us, thy Counsels
(are !

And there is none, that can with thee com-
(pare.

Adore that Providence whose great De-
(signs,

Brought us King *George*, to give us happy
(Times.

And if these Obligations were but duly observed by Nations and Families, what Halcyon Days would be found on Earth ? This Contract of Mankind should be like that golden Chain which reaches from Earth to Heaven, whereby all Things are reciprocally tied together ; and make this lower World like the Empyrean Heavens, where all the Motions of the comprehending Orbs, the several

veral Constellations, the various Position of the Stars and Planets, produce a ravishing *Chorus*, and an Harmony truly beautiful. And what Peace and Quiet too, as the Emanations of this sacred Friendship, would be established? And what a Series of Pleasure and Content flow from it? 'Twould lead us up to the *Via Lactea*, and usher us with Musick to the Presence of Divinity (a).

5. The Epilogue, or Conclusion.

Now for a *Mantissa*, or Cast on the whole; we shall find that the best Furniture, and Decoration of our Minds, is made of the best Rules and Documents, and the good Examples of wise Men. Does not every Thing naturally tend to its ultimate Perfection and proper End? And shall Mankind prove degenerate and anomalous? Shall the best Pieces of the Creation prove the worst and unserviceable? God forbid.

Let us look a little into those Lights which God has set up in our Souls, let us look a little into the Law of Nature, of Reason, and of Moral and Religious Actions. The learned *Grotius* describes the Law of Nature, as

(a) Feltham's Resolves.

a Streaming out of great Light, powerfully discovering such a Deformity in some Evil, that an intellectual Eye must needs abhor it, and such a commanding Beauty in some Good, as that a rational Being must needs be enamoured with it (a). And the Roman Orator tells us, That the Law of Reason is a beautiful Law of vast Extent, and Diffusion, it encourages Men into Obedience with a Smile, and chides them out of Wickedness; and that it shines upon all Ages, Times, and Conditions, with a perpetual Light.

Surely then we should not allow our selves to do any Thing that is inconsistent with our chief Good, and last End; 'tis a good End that crowns all. Our Reason and Understanding, as a bright Lamp, God has placed in us for our Good, and for leading and guiding the Powers of our Souls. Let us set open those Gates of Light, and chase away those evil Images and Delusions that so often attack us, and resolvedly permit nothing to gain our Wills and Affections but what is just, honourable, and praise-worthy.

(a) *Jus naturale est dictatum recte rationis, indicans actui alicui, ex ejus convenientia & disconvenientia cum ipsa natura rationali, inesse moralem turpitudinem aut necessitatem moralem; & consequenter ab auctore naturæ, ipso Deo, talem actum aut vetari aut precipi.* Grotius de jure nat.

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And as to our Moral and Religious Actions, 'tis a true Maxim to which the rational Nature of Mankind doth necessarily assent, That the disposing of Benefits acquires to the Giver a Right to command, and lays on the Receiver an Obligation to obey. This is visible in that Dominion among Men; for Princes when they give Estates to their Subjects, still they retain the Royalty, and the Subject is bound to acknowledge his Dependance on his Prince.

So Man is under a Moral Government, enrich'd by his Maker with Wisdom and Understanding; qualified to know and love his Benefactor; and as the Benefit of all redounds to Man: So it is his Duty to pay a just Tribute for all.

We are to consider and determine our selves out of Choice and Judgment, to obey the Supreme Lawgiver as most reasonable, excellent, and advantageous to Man. This Principle should govern all the intelligent Creation: Virtue and Religion is the Complement of an happy Life, and the only immortal Thing that belongs to Mortality.

To conclude all, let us hear what that wise Prince tells us; he had no Stoical Apathy, nor Cynical Morosity, he had not Speculation
only,

only, but a vast practical Knowledge, and a full Enjoyment of all Delights and Pleasures under the Sun ; yet he maturely pronounces all Things but Vanity ; and after all his great Experience he tells us, *That Wisdom's Ways are the Ways of Pleasantness*, in the Abstract. As Light is a bright Paraphrase on Bodies to view them, so Wisdom makes the Face of Man to shine, and puts a Lustre on him.

It followeth, *All her Paths are Peace, quoad Finem* ; they are pleasant, profitable, and good, and fade not away ; are fresh, and green, and abide with us for ever. They are the highest Actions of the highest Faculties of the Soul, elevated by the highest Principles, about the highest Objects, and therefore must needs afford us the greatest Content and Satisfaction. 'Tis a true Happiness in all Conditions of Life, for it is inclusive of, and is equivalent to all those Things that can make us truly happy.

It was in Defence of this Truth, that our great Protestant Reformer made so noble and glorious a Stand against the Pope ; when a Cardinal was sent to offer him Money and Honour, he answer'd, That he would not accept of such Trash and Trifles ; but did firmly

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ly abide by the Truth (a). Truth is a most glorious Thing, coming from the Ancient of Days; and, like an unerring Star, leads us to Happiness: Her Knowledge is the Gift and Secret of the Almighty, the true Food of the Mind, and the strait Way to the Mansions of Bliss.

(a) *Valdè protestatus sum, me nolle sic satiari ab eo. Luther.*

Potius ruat cœlum, quam pereat una mica veritatis. Idem.

F I N I S.

